



Deuout psalmes
and colletes, gathered
and set in suche order,
as may be vſed for
dayly medita-
cions.

Anno, 1.5.6.7.

EXR



An exhortacion to prayer.

Wonges all other exerci-
les, (good Christian reas-
der) that god hath prepar-
ed for vs, that we may
exercise our selues in:
there is none better, none
more excellent, then is true prayer, cum-
ming from a cleane heart, and an vnfey-
ned conscience. For in the day of tempta-
tion when the olde serpent by his sub-
tyl suggestions shal go about our helth
to subuert, we shal easely by prayer (as
a present remedy) all bys malicouse &
sondy dartes extynguise. Also in the
day of external affliction (which oftens-
times chaunceth for our sinnes & wic-
kednes) by prayer we shal eyther ob-
teyne helpe that it may be mitigated, or
elles all together taken away. First of
all, this is to be noted þ we must make
our prayers and commen petitions vnto
god, and to hym onely: For he is the ge-
uer of euery good and perfect giste. It
is one chiefe operacion and working be-
longing vnto his diuinitie, to graunt vn-
to vs suche thinges as we doe aske and
craue of hym. They therfore that dooe
aske of other besydes hym, (somuche
as is in them) dooe rob god of his po-
wer

An exhortacion to prayer.

mer and diuinitie. It is written in the
epistle of saynt James: If any of you
want wisdom, let him aske of him that
geueth it, that is of god. And god also by
hys prophet Dauid exhorteth vs to
make our prayers vnto him, his wordes
be these: Cal vpon me in the day of tri-
bulacion, and I will deliuer the. Accord-
yng to thys saynt Paule sayeth: How
shall they call vppon him, in whom they
beleue not. Therefore we cannot call on
hym for help but in whome we dooe be-
leue: we cannot beleue that oure peti-
cions shalbe graunted, excepte we be
stepped vpon some promise made vnto vs
in the scripture. The promise in scrip-
ture, as concernyng our petitions to be
graunted, is made by the father only, &
that in the name of Christ: wherefore vn-
to him only oure prayers is to be direc-
ted. Furthermore this is to be noted in
prayer, & we must pray with our hartes
and myndes, not onely with our lippes.
& our tounge. For yf we do: we may well
be compared vnto the Jewes, vnto whō
our sauour Christ sayde: ye hyppocrites
Esaiē the prophet hath prophecied well
of you, saying: This people draweth
nere vnto me wth there mouth, & they ho-
nour

An exhortacion to prayer.

nour me with þ lippes, but they beart
is far from me. Let vs call to our reme,
braunce the example of Anna mother
of Samuel, whiche prayed vehemently
vnto god, and her petition was heard &
graunted, & yet she spake not one word
with her tounge: But powred furth the
whole sorow & anguy she of her mynde
afore god. And god sayde vnto Moyses,
wherfore doest thou cry vnto me whē
Moyles spake nothing with his tounge,
but in his hart. Therefore in our prayers
let vs lift vp our heartes vnto God,
earnestly desyring those thinges,
that we haue most nede of: se-
parating our mindes fro
all cares and despres
of the worlde, &
the fleshe.

On the mundaye.

The fyrst psalme.

Beatus vir qui non abiit.



Blessed is that man, that hath not walked in the counsayl of the vngodly, nor stande in þ way of sinners, and hath not sit in the seate of the scoznesul.

But his delyte is in the lawe of the Lord; and in his lawe wyl he exercise him selfe day and night.

And he shalbe like a tree plated by the water syde, that wyl brynge furth his fruit in due season.

His lease also shal not wither, & loke whatsoener he doeth, it shal prosper.

As for the vngodly, it is not so
A. l. with

On the mundaye. ○

with them: but they are like the chaffe which the wynd scattereth away (fro the face of the pearth.)

Therfore the vngodly shal not be able to stand in the iudgement, neither the synners in the cōgregation of the righteous.

But the lord knoweth the way of the righteous, and the way of the vngodly shal perishe.

The second. Verba mea auribus. Psal. v.



Under my wordes, o Lord, cōsidre my meditation.

O herken thou vnto the voyce of my calling, my kyng and my God, for vnto the wyl I make my praiser.

My voyce shalt thou heare by tymes, o Lord, early in the morning wyl I direct my praiser vn-

to

On the mundaie.

to the, and wyl loke vp.

For thou art the God that hath
no pleasure in wickednes, nei-
ther shal any euil dwel with the.

Suche as be folishe, shall not
stand in thy sight, for thou hatest
al them that worke vanitie.

Thou shalt destroye them that
speake lesyng: the Lord wyl ab-
horre both the bloudthyrsty, and
deceitful man.

But as for me, I wyl come into
thy house, even vpon the multi-
tude of thy mercy, & in thy feare
wyl I worship towarde thy holy
temple.

Leade me, o Lord, in thy right
wysenes, because of myne ene-
mies: make thy way playne be-
fore my face.

For there is no faythfulnes in
his mouth: they inwarde partes

A.ii.

are

On the mundaye.

are very wickednes.

Their throte is an open sepulchre: they flatter with theyr tong.

Destroy thou them O God, let them perishe thowoe their owne ymaginations, cast them out in the multitude of theyr vngodlynesse: for they haue rebelled against the.

And let all them that put theyr trust in the, reioyce: they shal ever be geuyng of thanks, because thou defendest the: they that loue thy name shalbe ioyful in the.

For thou Lorde wylte geue thy blissing vnto the righteous: and with thy fauourable kyndnesse wylt thou defende him, as with a shilde.

The thirde.

Domine ne. Psal. vi.

O Lord

On the mundaie:



Lord, rebuke me not in
thine indignacion: nei-
ther chasten me in thy
displeasure.

Haue mercy vpon me, O lord,
for I am weake: O lord heale me,
for my bones are vexed.

My soule also is sore troubled:
but lord how long wilt thou pu-
nische me?

Turne the, O lord, and deliuer
my soule: Oh, saue me for thy
mercies sake.

For in death no man remem-
breth the: and who wyll geue the
thanks in the pit?

I am weary of my groynng,
euery night washe I my bed, and
water my couche with my teares

My beaultie is gone for very
trouble, & woyn away because of
all myne enemies.

A til,

A way

On the mundaye.

Away fro me all ye that worke
vanitie: for the lord hath heard
the voyce of my weeping.

The lord hath heard my peti-
tion, & lord wyl receiue my prayer

All myne enemies shalbe con-
founded & sore vexed, they shalbe
turned backe and putte to shame
sodenly.

C The fourth.

Domine dominus noster. psal. viii.

O Lord oure gouernour,
how excellent is thi name
in all the world, thou that
hast set thy glory above the hea-
uens:

Out of the mouth of very ba-
bes and sucklinges hast thou or-
dained strength, because of thine
enemies, that thou mightest styll
the enemye and the auenger.

For I wyl consolide thy heauens,
even

On the mundair. O

euē the workes of thy fyngers:
the Moone & the starrs whiche
thou hast ordayned.

What is manne that thou art
myndefull of him: and the sonne
of man that thou visitest him:

Thou madest him lower then
the Angels, to croune him with
glory and worship.

Thou makest him to haue do-
minion of the workes of thy hand-
des: & thou hast put all thynges
in subiection vnder his feete.

All shepe and oxen, yea, and the
beastes of the felde.

The foules of the ayre, & the
fyshe of the sea, and whatsoeuer
walketh thorowe the pathes of
the seas.

O lord oure gouernour, howe
excellent is thy name in all the
worlde.

Let

On the mundaye,

Let vs pray.

Almighty God the father of
mercy, and God of all com-
forte, the whiche onely forgeuest
synne, forgeue vnto vs our syn-
nes good lord, forgeue vnto vs
our synnes, that by the multitude
of thy mercy, they may be couered
and not imputed vnto vs, and by
the operacion of the holy ghost,
we may haue power and strength
hereafter to resist synne: by oure
saviour & lord Iesu Christ. Amen.

The Letany. The lordes praier, The
twelue articles of our beltese. The ten
commaundementes. The places concer-
nyng Baptisme. The places concerayng
the supper of the lord.

Let vs pray.

O Almighty God and mercys
ful Lord whiche geuest. &c.
The

On the tuesday.

The fyrst.

Saluum me fac. psal. xli.



Hearke (me) lord, for there
is not one godly man
left.

For the fawthfull are
minished fro among the children
of men.

They talke of vanitie, euerye
one with his neighbour: they do
but flatter with theyr lippes, &
dissemble in theyr double heart.

The Lord shall rote out all de-
ceitful lippes, and the tong that
speaketh proude thynges.

Whiche haue sayd: with oure
tongue wyll we preuayle: we are
they that ought to speake, who
is lord ouer vs.

Now for the comfortlesse trou-
bles sake of the needy, & because
of þe depe sighyng of the poore.

A. v.

A wyl

On the mundaie.

I wyl bp(sayth the lord) & wyl
helpe every one, from him that
swelleth against him, and wyl set
them at rest.

The wordes of the Lorde are
pure wordes even as the syluer,
whiche from yearth is tried and
purified leuen tymes in the fyre.

Thou shalt kepe them(O lord)
thou shalt preserve him fro this
generacion for ever.

The vngodly walke on every
side: when they are exalted, the
childre of men are put to rebuke.

The second.

Dixit insipiens. psal. xliii.



He sole hath sayd in his
heart there is no God.

They are corrupt, and
become abhominable in their doo
ynges, there is not one that doth
good(no not one.)

The

On the mundaye.

The lord looked doune frō hea-
uen vpon the childzen of men, to
see if there were any that would
vnderstand & seke after God.

But they are al gone out of the
way, they are al together become
abhomlnable: there is none that
doth good, no not one.

Their throte is an open sepul-
chre: with their tonges thei haue
disceined, the popson of aspes is
vnder their lippes.

Their mouth is ful of cursyng
& bitternes: they? feete are swifte
to shed bloud.

Destruction and unhappynes
is in their wates, and the way of
peace haue they not knowē, there
is no feare of God befoze their
eyes.

Haue they no knowledge that
they al are suche woꝝkers of mis-
chiefe

On the tuisdaie.

chief, eatyng vp my people as it
were bread, & cal not vpon þ lord.

There were they brought in
great feare (euen where no feare
was) for God is in the generaciō
of the righteous.

As for you, ye haue made a
mocke at the counsell of the poore,
because he putteth his trust in
the lord.

Who shal geue saluacion vn-
to Israel, out of Syon:

When the lord turneth the cap-
tiuitie of his people, then shal Ja-
cob reioyce, & Israel shal be glad.

The third.

Domine quis habitabit. psal. xv

Who shall dwel in
thy tabernacle? who
shall rest vpon thy holy
hyl?

Euen he that leadeth an vni-
corrupt

On the tuil daie.

corrupt life, and doeth the thyng
whiche is right, and speaketh the
truth from his heart.

He that hath vsed no discelpte
in his tong, no: done euil to his
neighbour, and hath not flau-
ndred his neighbours.

He that letteth not by him self:
but is lowly in his owne eyes, &
maketh much of the that feare
the Lord.

He that sweareth vnto his
neighbour and disapointeth him
not, though it were to his owne
hynderaunce.

He that hath not geue his mo-
ney vpo vsury, no: taken reward
against the innocent.

Who so doeth these thynges,
shal neuer fal.

The sowerth.

Deus deus meus. psal: xxii.

On the tuisdaie

My God, my God: (loke
vpo me) why hast thou
forsaken me: and art so
farre from my helth, and
fro the woꝝdes of my complaintr

O my God, I crie in the day
tyme, but thou hearest not: & in
the night season also, I take no
rest

And thou continnest holye, O
thou woꝝhip of Israel

Our fathers hoped in the, they
trusted in the, and thou diddest
deliuer them.

They called vpon the, and wer
helped: they put theyꝝ trust in the
and were not confounded.

But as for me I am a woꝝme
and no mā: a very scoꝝne of men,
and the outcast of the people.

All they that see me, laugh me
to scoꝝne: they shote out theyꝝ lip
pes

On the twil dale.

pes and shake their head sayngs:
He trusted in God that he would
Deliuier him: let him deliuier him
if he wpl haue him.

But thou arte he that toke me
out of my mothers wombe: thou
wast my hope when I hāged yet
vpon my mothers bzeastes.

I haue bene left vnto the euet
syng I was bozne: thou arte my
God euen frō my mothers wōbe.

O go not fro me, for trouble is
harde at hand, and there is none
to helpe me.

Many oxen are come about me
fatte bulles of Basan close me in
on euery syde.

They gape vpon me with their
mouthes as it were a rampyng
and roynyng Lyon.

I am poured out like water,
& all my bones are out of ioynte:
my

On the ruifdale. ○

my heart also in the middest of
my bode, is euen like meltyng
ware.

My strength is dyled bp lyke
a potsherde, and my tong cleueth
to my gummes : and thou shalte
bryng me into the dust of death.

For (many) dogges are come a
bout me, and the counsaile of the
wicked lay siege against me.

They pearced my handes, and
my feete, I may tel al my bones:
they stande starvyng and lokyng
vpon me.

They parte my garmentes a-
mong them, and cast lottes bpō
my vesture.

But be not thou farre from me
O lord: thou art my succour, hast
the to helpe me.

Deliver my soule from the
swearde, my dearelyng from the
power

On the tuil dale.

power of the dogge.

Saue me fro the lyons mouth:
thou hast heard me also from a-
mong the hornes of þ vnicoznes.

I wyll declare thy name vnto
my brethren: in the myddest of the
congregacion wyll I prayse the.

O prayse the lord ye that feare
him: magnifye him all ye of the
seede of Iacob, and feare him all
ye seede of Israel.

For he hath not dyspyled nor ab-
horred the lowe estate of þ pooze:
he hath not hyd his face fro him,
but when he called vnto him, he
heard him.

My prais is of the in the great
congregacion, my bowes wyll I
perfourme in the sight of them
that feare him.

The pooze shal eate, & be satisf-
fied: they that seke after the lord

B.i.

shal

On the tuisdaie.

Shal prayse him, your heart shall
liue for euer.

All the endes of the world shall
remembre the selues, and be tur-
ned vnto the lord: and al the kin-
redes of the naciōs shall worchip
befoze him.

For the kingdome is the Lordes,
and he is the gouernour a-
mong the people.

All suche as be fat vpon yearth,
haue eaten & worchipped.

All they that go doune into the
dust, shall kneele befoze him, and
no mā hath quickened his owne
soule.

My seede shall serue him: they
shall be counted vnto the lord, for
a generacion.

They shall come, and (the hea-
uens) shall declare his righteous-
nesse, vnto a people that shall be
borne

On the tuisdai.

bozne, whom the lord hath made.

Let vs pray.

O Lord God whiche dispisest
not a cōtrite heart, and for-
gettest the sinnes & wickednes of
a sinner, in what houre soeuer he
doth mourne and lament his old
maner of liuyng: Graunt vnto
vs O lord now gathered toge-
ther in thy name, true contricion
of heart, that we may behe-
mently dispise our sinnefull
life past, and wholely be
conuerted vnto the, by
our sauour & lord.

Jesus Christ.

Amen.

The lordes praier. &c. as bpō
monday.

V. II.

The

On the wednesday.

The fyrst.

Ad te domine leuauit. psal. xxv.



Unto the (O lord) wyl I
lift vp my soule.

My God, I haue put
my trust in the:

O let me not be confounded:
neither let myne enemies triumph
ouer me.

For all they that hope in the
shall not be ashamed: but suche
as transgresse without a cause,
shalbe put to confusion.

Shewe me thy wayes O lord,
and teache me thy pathes.

Leade me furth in thy trueth,
and learne me, for þart the God
of my saluacion: in the hath bene
my hope al the day long.

Cal to remembraunce (O lord)
thy tendre mercyes, and thy lo-
uyng kyndnesses, whiche haue
bene

On the wednisday.

bene euer of olde.

O remembre not the synnes
and offences of my youthe, but
accoꝝding vnto thy mercy thinke
thou vpon me (O loꝝde) foꝝ thy
goodnes.

Gracious & righteous is the
loꝝde, therfoꝝe wyl he teache sin-
ners in the way.

Them that be meke shall he
guide in iudgement, and suche
as be gentle, them shall he learne
his way.

All the pathes of the loꝝde are
mercy and trueth, vnto suche as
kepe his couenaunt and his testi-
monies.

Foꝝ thy names sake O loꝝd, be
merciful vnto my synne, foꝝ it is
great.

What man is he that feareth
the loꝝd: him shall he teache in the

B.iii.

waye

On the wednesday.

way that he shal chose.

His soule shal dwell at ease, &
his seede shal inherite the lande.

The secreete of the Lorde is a-
mong them that feare him, and
he wyl shewe the his couenaunt.

Myne eyes are euer lokyng
vnto the lord, for he shal plucke
my feete out of the net.

Turne the vnto me, and haue
mercy vpon me: for I am desolate
and in misery.

The sorowes of my heart are
enlarged.

O bring thou me out of my
troubles.

Loke vpon myne aduersitie &
misery, & forgeue me al my sinne.

Considre myne enemies howe
many they are, and they beare a
a tyrannous hate against me.

O kepe my soule, and deliuer
me

On the wednisday.

me: let me not be confounded, for
I haue put my trust in the.

Let perfectnes and righteous
dealyng wayte vpon me, for my
hope hath bene in the.

Deliver Israel O God, out of
al his troubles.

The second.

Dominus illuminatio. psal. xxvii

The lord is my light and
my saluacion: whō then
shal I feare?

The lord is the strength of my
life: of whom then shal I be a
frayde?

When the wicked (euen myne
enemies & my fooes) came vpon
me, to eat vp my fleshe, they stum-
bled and fel.

Though an hoost of men were
layd against me, yet shal not my
heart be afrayde: & though there
rose

On the wednisday.

rose vpppe warre agaynst me, yet
wyl I put my trust in him.

One thyng haue I desired of
the lord, whiche I wyl require:
euē that I may dwel in the house
of the lord al the daies of my life
to behold the fayre beauty of the
lord: and to visitt his temple.

For in y time of trouble he shal
hide me in his tabernacle: pea in
the secrete place of his dwelling
shal he hide me, and set me vp vpon
a rocke of stone.

And now shal he lifte vpppe my
heade aboue mine enemies round
about me.

Therfore wyl I offre in his
dwelling, an oblaciō with great
gladnes.

I wyl syng and speake prayles
vnto the Lord.

Herken vnto my voice O lord,
when

On the wednisdav.

When I cry vnto the, haue mercy
vpon me, and heare me.

My heart hath talked of the:
Seke ye my face: thy face O lord
wyl I seke.

O hyde not thou thy face fro
me, nor cast thy seruaunt awaye
in displeasure.

Thou hast bene my succoure,
leau me not, neither forsake me,
O God of my saluacion.

When my father and mother
forsake me, y lord taketh me vp.

Teache me thy way O lord, &
leade me the right waye because
of myne enemies.

Deliuert me not into the wyll
of myne aduersaries, for ther are
falle wytnesses risen vp agaynst
me, and suche as speake wong.

I should vtterly haue fainted
but that I beleue verely to se the

B. v.

goodnes

On the wednesday.

nes of the lord in the land of the
liuyng.

O tary thou the lordes leysure,
be strong, & he shal comfort thine
heart, and put thou thy trust in
the lord.

The third.

In te domine speraui, psal. xxxi.

In the lord, haue I put
my trust: let me neuer
be put to cōfusiō: de-
liuer me in thy righte-
ousnes.

Bowe doune thyne eare to me,
make hast to deliuer me.

And be thou my strong rocke, &
house of defēce, that thou mayest
saue me.

Foz thou art my strong rocke, &
my castle.

Be thou also my guide, & leade
me foz thy naines sake.

Drawe

On the wednesday.

Drawe me out of the net that
they haue layde priuely for me,
for thou art my strength.

Into thy hādes I cōmende my
spirit: for thou hast redeemed me,
O lord thou God of truth.

I haue hated them that hold of
superstitious vanities, and my
trust hath bene in the lord.

I wil be glad and reioyce in thy
mercy: for thou hast cōsidred my
trouble, & hast knowen my soule
in aduersities.

Thou hast not shut me vp into
the hande of the enemye, but hast
set my feete in a large rowme.

Haue mercy vpon me O lord,
for I am in trouble, & myne eye
is consumed for very heynes, e-
uen my soule and my body.

For my life is waxen olde with
heynes

On the wednesday.

**heaupnes, and my yeares with
mourning.**

**My strength fayleth me because
of myne iniquitie, and my bones
are consumed.**

**I became a reppose among all
myne enemies, but specially a-
mong my neighbours, and they
of myne acquaintaunce were a-
frayde of me, and they that did se
me without, coueted them selues
fro me.**

**I am cleane fozgottē, as a dead
man out of mynde: I am become
like a broken vessel.**

**Foz I haue heard the blasphem-
y of the multitude: and feare is
on euery side whyle they conspire
together against me, & take their
counsail to take away my life.**

**But my hope hath bene in the,
O lord, I haue sayd: thou art my
God.**

My

On the wednisdap.

My tyme is in thy hande, Deli-
uer me from the hand of myne e-
nemies, and from them that per-
secute me.

Shewe thy seruaunt the light
of thy couēnaunce, and saue me
foz thy mercies sake.

Let me not be confounded, O
lord, foz I haue called vpon the:
let the vngodly be put to confu-
sion & be put to silēce in y^e graue.

Let the lypng lippes be put to
silence, whiche cruelly, disdayne-
fully, & spitefully speake agaynst
the righteous.

O how plētiful is thy goodnes,
whiche thou hast layd vp, foz thē
that feare the: and that thou hast
pzeared foz them, that put theyr
trust in the, euen befoze the sōnes
of men:

Thou shalt hyde thē pziuely by
thyne

On the wednesdai.

thyne owne pzeſence frō the pzo-
uokynge of all menne, thou ſhalt
kepe the ſecretly in thy taberna-
cle, from the ſtrife of tongues.

Thankes be to the Lorde: for
he hath ſhewed me merueilous
great kyndnes in a ſtrong cytie.

And when I made haſt, I ſayd:
I am caſt out of the ſight of thine
eyes.

Neuertheles, thou heardeſt the
voyce of my prayer when I cried
vnto the.

O loue the lord, all ye his ſain-
tes, for the lord preſerueth them
that are faythful, and plēteouſly
rewardeth he the proude doer.

Be ſtrong, and he ſhal ſtabliſhe
your heart, all ye that put your
truſt in the lord.

The ſolwerth.

Beati quorum. psal. xxxii.

Blessed

On the wednesday.

Blessed is he, whose vn-
righteousnes is forge-
uen: and whose synne is
couered.

Blessed is the man, vnto whō
the lord imputeth no sinne, and in
whose spirit there is no guile.

For while I helde my tongue,
my bones consumed away thow
my dayly complainyng.

For thy hand is heuy vpo me
day & night, and my moysture is
like the drouth in summer.

I wyl knowledge my synne
vnto the, & myne vnrighteous-
nes haue I not hid.

I sayd: I wyl confesse my syn-
nes vnto y lord, & so y forgauest
the wickednes of my line. Sela.

For this shall euery one
that is godly, make his prater.
vnto the in a tyme when thou
mayest

On the wednesdai.

mayest be found, but in the great water fluddes they shal not come nigh him.

Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me aboute wth longes of deliuerance. Sela

I will enfourme the, & teache the in the way wherein thou shalt goo: and I will guyde the with myne eye.

Be ye not like horse and Mule, whiche haue no vnderstandyng, whose mouthes must be holden with bitte and bydle, lest they fall vpon the.

Great plagues remayne for the vngodly, but whoso putteth his trust in the Lord, mercye embra- ceth him on euery syde.

Be glad, O ye righteous, and reioyce in the lord: and be ioyful
al

On the wednesday.

al ye that are true of heatt.

Let vs pray.

O Mercifull father, by whose power and strength we may ouer come our enemies both bodily and ghostly: graunt vnto vs **O** Lorde that accorbyng to oure promyse made in Baptisme we may ouercome the chief enemies of our soule, that is the despyres of the world, the pleasures of the fleshe, and the suggestions of the wicked spirite, and so after leade our liues in holynes and righteousness, that we may serue the in spirit and in trueth, & that by our sauiour & lord Iesu Christ. Ame.

The letany. &c. As on monday.

Let vs pray.

O Almighty God & merciful lord whiche geuest. &c.

C.l.

The

On the thursday.

The fyrst.

Benedicam dominum. Psal, xxxiiii.

I wyl alway geue thā
kes vnto the lord, his
praysle shall euer be in
my mouth.

My soule shall make her boast
in the lord, the humble shal heare
therof, and be glad.

O praysle the lord with me, and
let vs magnifye his name toge-
ther.

I sought the Lord, & he heard
me: yea, he deliuered me out of al
my feare.

They had an eye vnto him, &
were lightened, & they? faces wer
not ashamed.

Lo, the pooze crieth, & the lord
heareth him, yea, and saueth him
out of al his troubles.

The Angel of the lord tarieth
round

On the thursdaye.

could about them that feare him,
and deliuereth them.

¶ Taste & see how gracious the
Lorde is, blessed is the man that
trusteth in him.

¶ Feare the lorde, ye that be his
saintes, for they that feare him
lacke nothyng.

¶ The lyons do lacke, and suffre
hunger, but they whiche seke the
Lorde, shall want no maner of
thyng that is good.

¶ Come ye childzen & herken vn-
to me, I wyl teache you the feare
of the lord.

¶ What man is he that lusteth to
liue, and would fayne see good
dayes?

¶ Kepe thy tong fro euil, and thy
lippes that they speake no guile.

¶ Eschewe euil and do good, seke
peace and insue it.

C.ii

The

On the thursdave.

The eyes of the Lorde are ouer
the righteous, and his eares are
open vnto theyꝝ pꝛaiers.

The countenaunce of the lorde
is against the that do euil, to rote
out the remembraunce of them fro
of the yearth.

The righteous crye, & the Lorde
heareth them: and deliuereth the
out of al theyꝝ troubles.

The lorde is nigh vnto the that
are of a contrite heart, & wyl saue
suche as be of an humble spirite.

Great are the troubles of the
righteous, but þe lorde deliuereth
him out of al.

He kepeth all his bones, so that
not one of them is broken.

But misfortune shal slay the vn
godly, & they that hate the righte
teous, shal be desolate.

The lorde deliuereth the soules
of

On the thursday.

of his seruautes: & all they that
put theyr trust in him shal not be
Destitute.

The second.

Nolite emulare. psal. xxxvii.

Ret not thy selfe because
of the vngodly: neither be
thou enuious against the
euil doers.

For they shal sone be cut downe
like the grasse, & be withered euē
as the grene herbe.

But thou thy trust in the lord,
and do good: dwel in the lande &
herely thou shalt be fed.

Delite thou in the lord, and he
shall geue the thy heartes desyre.

Commit thy way vnto the lord,
and put thy trust in him, and he
shal bryng it to passe.

He shal make thy righteousnes
as clere as the light, and thy iust

C.iii.

Dealyng

On the thursdase.

dealyng as the noone day:

Holde the styl in the Lorde, and abyde pacientely vpon him: but grieue not thy selfe at him whose way doeth pspere against the man that doth after euil counsailes.

Leaue of fro wrathe, and let go displeasure: fret not thy selfe, els shalt thou be moued to do euil.

Wicked doers shalbe rote out and they that paciently abide the lord, those shal inherite the land.

Yet a lytle while, & the vngodly shalbe cleane gone: thou shalt loke after his place, and he shalbe away.

But y meke spirite shal possesse the yearth, and shalbe refreshed in the multitude of peace.

The vngodly seketh counsaill a gainst the iust, and gnasheth vpon
on

On the thursday.

on him with his teethe.

The Lord shal laugh him to
scorne, for he hath seene, that his
day is commyng.

The vngodly haue drawen out
the swearde, & haue bended theyr
bowe, to cast doune the poore and
needy, and to slaye suche as be of
right conuersacion.

Theyr swearde shal go thorow
theyr owne heart, and theyr bowe
shal be broken.

A smal thing that the righteous
hath, is better then great riches
of the vngodly.

For the armes of the vngodly
shal be broken, and the Lord vp-
holdeth the righteous.

The Lord knoweth the daies of
the godly, and theyr enheritance
shal endure for euer.

They shal not be confounded in
the

On the thursdāie.

the perillous tyme, & in the daies
of derth, they shal haue ynough.

As for the vngodly, they shal
perishe: and the enemyes of the
Lōrd shal consume as the fat of
lambes, yea, euen as the smoke
shal they consume away.

The vngodly borroweth and
payeth not againe, but the righ-
teous is merciful and liberal.

Suche as be blessed of God,
shal possesse the land, & they that
be cursed of him shal be roted out.

The lōrd ordyeth a good mans
goynge, and maketh his way ac-
ceptable to him selfe.

Though he fal, he shal not be
cast away, for the lōrd vpholdeth
him with his hand.

I haue bene yong, & nowe am
old: & yet sawe I neuer the righ-
teous forsaken, nor his seede beg-
ging

On the thursdaie.

gynge theyr bread.

The righteous is euer merciful, and lendeth, and his seede is blessed.

He fleeth from euill, & doeth the thyng that is good: and dwelleth for euer.

For the lord loueth the thyng that is right, he forsaketh not his that be godly, but they are preserved for euermore.

The vnrightheous shall be punished: as for the seede of the vngodly, it shall be rooted out.

The righteous shall inherite the lande, & dwelle therein for euer.

The mouth of the righteous is exercised in wisdom, and his tongue wyll be talking of iudgement.

The lawe of his God is in his heart, and his goynge shall not slide.

C. b.

The

On the thursdaie.

The vngodly seeth the righteous, and seketh occasion to slaye him.

The lord wyl not leaue him in his hande, nor condempne him when he is iudged.

Hope thou in the lord, and kepe his way, and he shal promote the that thou shalt possesse the land: when the vngodly shall perishe, thou shalt se it.

I my self haue sene the vngodly in great power, and flourishing like a grene bay tree.

I wēt by, & loe, he was gone: I sought him, but (his place) could no where be found.

Kepe innocency, and take heede vnto the thyng that is right, for that shall bring a man peace at the last.

As for the transgressours they
shal

On the thursdaie.

Shall perishe together, & the ende
of the vngodly is, they shalbe ros-
ted out at the last.

But the saluacion of the righ-
teous cometh of the lord, whiche
is also theyr strength in the tyme
of trouble.

And the Lord shal stand by the
and saue them; he shal deliuer the
from the vngodly, and shal saue
the, because they put theyr trust
in him.

The third.

Dixi custodiam vias. psal. xxxix.

I Sayd: I will take hede
to my wayes, that I of-
fende not in my tong.

I wil kepe my mouth (as it wer
with a bydle) while the vngodly
is in my sight.

I helde my tong, and spake no-
thyng.

I kepte

On the thursdaie.

I kept silence: yea, euen from
good wordes, but it was payne
and grefe to me.

My heart was hote within me
and while I was thus musyng,
the fyre kyndled: and (at the last)
I spake with my tong.

Lord, let me know myne ende,
& the numbze of my dayes: that I
may be certified how lōg I haue
to liue.

Beholde, thou hast made my
daies as it were a spanne long, &
myne age is euen as nothyng in
respecte of the: and verely every
man liuyng is altogether vanti-
tie. Sela.

For man walketh in a bayne
shadowe, & disquieteth him selfe
in bayne, he heapeth vp riches &
cannot tel who shal gather them.

And nowe Lorde, what is my
hope

On the thurs daye,

hope: truely my hope is euen in
the.

Deliver me frō all mine offen-
ces, and make me not a rebuke
vnto the foliſhe.

I became dumme, and opened
not my mouth, for it was thy do-
yng.

Take thy plague away fro me:
I am euen cōsumed by the mea-
nes of thy heuy hand.

When thou with rebukes dost
chasten man for synne, thou ma-
kest his beauty to cōsume away,
like as it were a moth frettyng a
garment.

Euery man therfore is but va-
nitie. Sela.

Hearc my prayer, O lord, and
with thine eares conſidre my cal-
lyng: holde not thy peace at my
teares.

For

On the thursdaie.

For I am a straunger with the
& a sojourner, as all my fathers
were.

Oh spare me a lytle, that I
may recouer my strength, befoze
I go hence, and be nomoze sene.

C The fourth.

Beatus qui intelligit. Psal. xli.

Blessed is he that consi-
dereth the pooze (and
nedy) the Lord shal de-
liuer him in þ tyme of
trouble.

The lord preserve him & kepe
him alwe: that he may be blessed
vpon yearth, & deliuer not thou
him into the wyl of his enemies.

The lord comfort him, when he
lyeth sicke vpon his bed: make
thou al his bed in his sicknes.

I sayd, lord be mercyfull vnto
me, heale my soule, for I haue sin-
ned against the,

On the thursdays.

Myne enemyes speake euill of
me: when shall he dye, and his
name perishe?

And if he come to se me, he spe-
keth vanitie, and his heart con-
ceiuethe falschod within him selfe:
and when he commeth furth, he
tellethe it.

All myne enemyes whisper to-
gether against me: euen against
me do they ymagine this euill.

Let the sentēce of giltynes pro-
cede against him, and nowe that
he lyeth, let him rise vp nomore.

Yea euen myne owne familiar
frende whō I trusted (whiche did
also eate of my bread) hath layde
great wayte for me.

But be thou merciful vnto me
(O lord) raise thou me vp again,
and I shal rewarde them.

By this I knowe thou fauou-
rest

On the thursdaie.

rest me, that myne enemye doeth
not triumph against me.

And when I am in my helth: thou
vpholdest me, and shalt set me be
foze thy face for ever.

Blessed be the Lord God of Is-
rael, worlde without ende. Amen
and Amen.

Let vs pray.

O Almighty and everlastyng
God, whiche not onely ge-
uest every good and perfite gift,
but also encreasest those gyftes
that thou haste geuen, we moost
humbly beseeche the mercyfull
God, to encrease in vs the gift of
fayth, that we may truely beleue
in the and in thy promises made
vnto vs, and that neither by our
negligence nor infirmitie of the
fleshe, nor by greuousnes of tēp-
tacion, neither by the subtil craf-
tes

On the Frydage.

tes and assaultes of the deuill, we
be driuen from fayth in the bloud
of oure sauoure and lord Iesu
Christe. Amen.

The lordes prayer. &c. as afoze.

On the Fridaye.

The fyrste.

Miserere mei deus. psal. li.

Hue mercy vpon me (O
God) after thy greates
goodnes: accordyng vn
to the multitude of thy
mercies, do away myne offences.

Wash me thowly fro my wie-
kednes, & clense me from my sin.

For I knowlege my faultes, &
my sin is euer before me.

Agaynst the only haue I sined
and doen this euill in thy syghte:
that thou myghtest be iustified in

D

thy

On the Fryday.

thy saying, and cleate when thou
art iudged.

Behold, I was shapen in wyck-
kydnes, and in synne hath my mo-
ther conceived me.

But lo thou requitest truth in
y inward partes, & shalt make me
to vnderstand wisdom secretly.

Thou shalt pouрге me with I-
sore, and I shall be cleane: thou
shalt washe me, and I shalbe whi-
ter then snowe.

Thou shalt make me heare ioye
and gladnes, that the bones which
thou hast broken, maye reioyce.

Turne thy face from my synnes,
and put out all my inpydes.

Make me a cleane hert (O god)
& renewe a right spirite within me.

Cast me not away from thy pre-
sence, and take not thy holy spirite
from me.

On the fypdape.

O geue me the comfort of thy
helpe agayne: & stablyſhe me with
thy tre ſpze. Then ſhal I teache
thy wayes vnto the wicked; and
ſinner's ſhalbe conuerted vnto the.

Delpyer me from bloud gylty-
neſſe (O God) thou that art the
God of my health, and my tonge
ſhall ſinge of thy ryghteouſneſſe.

Thou ſhalt open my lippes, (O
Lord) & my mouth ſhal ſhewe thy
praye.

For thou deſyzeſt no ſacrifice,
els woulde I geue it the; but thou
deſyzeſt not in burnt offerynge.

The ſacrifyce of god is a trou-
bled ſpzyte, a broken and a con-
trite hert (O God) ſhalt thou not
diſpyſe.

O be fauourable & gracious vn-
to Sion, buyld thou the walles of
Jeruſalem.

R. ii.

Then

On the ffriday.

Then shalt thou be pleased w
the sacrifice of righteousnesse with
burnt offerynges and oblacions,
then shall they offer younge bul
lockes vpon thyne aultare.

The second.

Quid gloriaris. psalm.1.



Why boastest thou thy
selfe, thou tirant, that
thou canst do mischif:
Where as the good
nes of God endureth yet dayly.

Thy tong ymagineth wicked
nes, and with lyes thou curtest like
a sharpe rasour.

Thou hast loued vngracious
nes moze then goodnes: & to talke
of lyes moze then ryghteousnes.
Sela.

Thou haste loued to speake all
wordes þ maye do hurte, & thou
falle tonge.

Ther:

On the Fryday.

Thertore shall God destroye
the for euer, he shall take the and
plucke the out of thy dwelling,
and roote the out of the lande of
the liuing. Scla.

The righteous also shall see
this, & feare: and shall laugh him
to scozne.

Lo, this is that man that toke
not God for his strength, but tru=
sted vnto the multitude of his ri=
ches, & strengthened him selfe in hys
wickednes.

As for me I am lyke a grene o=
lyue tree in the house of God, my
trust is in the tender mercy of god
for euer and euer.

I wil alway geue thanks vn=
to the: for that thou hast done: &
I will hope in thy name, for thy
sayntes lyke it well.

Deus

On the Fryday.

The thirde.

Deus in nomine tuo. psal. liiii.



Aue me (O God) for thy
names sake, and auenge
me in thy strength.

Hearc my prayer (O
God) and herken vnto the wordes
of my mouth.

For straungers are rise vp against
me, and tirauntes (which haue not
God before their eyes) seke after
my soule. Sela.

Beholde God is my helper, the
Lorde is with them that vpholde
my soule.

He shall reward eucl vnto mine
enemies: destroy thou them in thy
truthe.

An offryngc of a free herte will
I geue the, and prayse thy name
(O Lord) bicause it is cōfortable.

For he hath delyuered me out of
all my trouble, and myne eye hath
sene

On the Fryday.

seene his despyze vpon mine enemies.

The fourth.

Exaudi deus. Psal. ly.



Hear my prayer (O God) and hyde not thy selfe fro my petition.

Take hede vnto me, & heare me, howe I mourne in my prayer, and am vexed.

The enemye cryeth so, and the vngodly commeth on so fast: for they are mynded to doo me some mylchefe, so maliciously are they set agaynste me.

My hert is disquieted within me, and the feare of death is fallen vpon me.

Fearfulnesse and trembling are come vpon me, & an horrible drede hath ouerwhelmed me.

And I sayde: O if I had winges like a doue, for then wold I flye away, & be at rest,

Lo,

On the Fryday.

Lo, then would I get me away
far of, and remaine in the wyldre-
nes. Sela.

I would make haste to escape,
because of the stormy wynde and
tempest.

Destroy their tonges o lord, and
deuide them: for I haue spied vn-
righteousnes & stryfe in the citie.

Day and nyght go they about
within the walles therof: mischief
also, and sorow are in the midst
of it.

Wickednesse is therein, disceat,
and gyle go not out of her stretes.

For it is not an open enemye
that hath done me this dishonour:
for then I coulde haue borne it:
nether was it mine aduersary, that
did magnifye hym selfe agaynste
me: for the (peraduētūre) I would
haue hyd my selfe from hym.

But

On the Fryday.

But it was euen thou my companion, my gyde, and myne owne familier frende.

We toke swete counsaile together, and walked in the house of god, as frendes.

Let death come hastily vpon the and let them go doune quicke into hel, for wickednes is in their dwellinges, and among them.

As for me I wyl cal vnto god, and the lorde shall saue me.

In the euening and mornynge and at the none day wyl I praye, (and that instantlye) and he shall heare my voyce.

It is he that deliuereth my soule in peace, fro the battayl that was agaynst me: for there were many with me.

O euen god that endureth for euer, shall heare me: and bypryde

D. v. them

On the Fryday.

them downe. Sela.

For they wyl not turne nor feare
god.

He layde his handes vpon suche
as be at peace with hym, and he
broke his couenaunte.

The wordes of his mouth were
softer then butter, hauing war in
hys harte: hys wordes were smo-
ther then oyle, and yet be they ve-
ry swerdes.

I cast thy burthen vpon the
Lord, & he shal norish the: & not
suffre þe righteous to fall for ever.

And as for them, thou (O god)
shalt bringe them into the pyt of
destruccion.

The bludthurstie and dysceat-
full men shal not lyue out halfe
their dayes.

Neuertheles, my trust shalbe in
the (O Lorde.)

Let

On the Friday.

Let vs pray.

G Raunte vnto vs O merciful
God we most hartely beseeche,
þ knowledge & true vnderstanding
of thy worde, that al ignorance ex=
pelled, we may knowe what thy
wyl and pleasure is in al thynges,
and howe to do our duties, & truly
to walke in our vocacion, & that
also we maye expresse in oure ly=
uing those thynges that we doo
knowe: that we be not only

knowers of thy worde
good lord, but also
be workes of þ same:

by our sauour

Lorde Iesu

Christe,

Ame.

The Letany. &c. As afore.

Cri

On latterdaye

The first.

Eripe me de inimicis. psal. lix.

Deliver me from myne
enemyes (O God) de-
send me from them that
cyle bp agaynste me.

O deliuer me from the wicked
doers, & saue me from the bloude
thirsty men.

For lo, they lye waytynge for
my soule, the mightye men are ga-
thered together agaynst me with-
out anye offence or faute of me (O
Lorde.)

They runne and prepare them
selues, without my faute.

Arise, thou therfore to help me,
and beholde.

Stande bp (O Lorde God of
hoostes) thou God of Israell, to
biset al Heathen: and be not mer-
cyfull vnto them that offende of
malici-

On the Saturday.

malicious wickednes. **Sela.**

They go to & fro in the euening,
they grenne lyke a dogge, & runne
aboute thozowe the cytie.

Behold, they speake with theyz
mouth, and sweardes are in theyz
lyppes for who doth heare?

But thou (O Lorde) shalt haue
them in derysion, and thou shalt
laugh all heathen to scoone.

My strength wil I ascribe vnto
the, for thou art god of my refuge.

God sheweth me his goodnes
plenteously, and god shall let me
see my desyre vpon myne enemies.

Slaye them not, lest my people
forget it: but scatter them abroad
amonge thy people, and put them
downe (O Lorde) our defence.

For the sinne of theyz mouth,
and for the wordes of theyz lippes
they shalbe taken in their pryde,
and

On the Saterday.

and why: they? preaching is of
curfynge and lyes.

III Consume them in thy wrath;
consume them that they maye pe-
ryshe, and knowe that it is God
whych ruleth in Jacob, and vnto
the endes of the worlde. **Sela.**

And in the euenyng they wyl re-
turne: grenne like a dogge and wil
go aboute the cytie.

They will runne here and there
for meate, and grudge yf they be
not satysfied.

III As for me, I wyl singe of thy
power: and wyl prayse thy mercy
be times in the morning, for thou
hast bene my defence and refuge
in the day of my trouble.

Vnto the, O my strength, wyl I
sing, for thou (O God) art my re-
fuge and my mercyfull god.

Crav:

On the Saturday.

The second.

Exaudideus deprecā. Psal. lxi.

Hear my crying (o god)
geue care vnto my pray-
er.

From the endes of the
earth wil I call vnto the, when my
hert is in heuines.

Oh sette me vp vpon the rocke
that is hygher then I.

For thou hast bene my hope, and
a stronge tower for me, agaynste
the enemye.

I will dwell in thy tabernacle
for euer, & my trust shalbe vnder
þ coueryng of thy wynges. Sela.

For thou O Lord, hast heard my
desires, & hast geuen an heritage
vnto those that feare thy name.

Thou shalt graunt þ king a long
lyfe, that hys yeares may endure
thorowout al generacions.

He

On the Saterday.

He shall dwell before God, for euer: O prepare thy louing mercy & faythfulnes, that they may preserue him:

So wil I alway sing prayse to thy name, that I maye dayly perfourme my bowes.

The third.

Nonne deo subiecta: psal. lxii.



My soule trulye wayteth
till vpo God, for of him
cometh my saluacion.

He verely is my strength
& my saluacion: He is my defence
so that I shal not greatly fal.

Howe long will ye ymagin mischife
agaynst euerie man: ye shal
be slayne all the sorte of you: yea,
as a totterynge wall shal ye be, and
lyke a broken hedge.

Theyr deuce is only holwe to
put hym out, whom God will ex-
alte:

On the Saterday.

alte: their delyght is in lyes: they
geue good woordes wyth theyre
mouthe, but curse with theyr hert.
Sela.

Neuertheles, my soule waitt thou
styll vpon god, for my hope is in
hym.

He truely is my strength, & my
saluacion: he is my defence so that
I shall not fall.

In god is my helth and my glo-
rye, the rocke of my might, and in
God is my trust.

O put your trust in him alway
(ye people) poure out youre hertes
before hym, for God is our hope.
Sela.

As for the chyl dren of men, they
are but vayne, the children of men
are disceatful vpon the wayghtes
they ar altogether lyghter the va-
nitie it selfe.

E.t.

D

On the Saterday.

God trust not in wronge and robberye, geue not poure selues vnto vanitie: yf ryches increase, set not your hert vpon them.

God spake once and twyse: I haue also heard the same: that power belongeth vnto god.

And that thou Lorde art mercyfull, for thou rewardeste euery man accordinge to hys worke.

C The fourth.

Deus milereatur nostri. psal. lxxvii.

God, be merciful vnto vs, and blesse vs, and shewe vs the lyght of of hys countenaunce: (and be mercifull vnto vs). Sela.

That thy waye maye be knowen vpon earth, thy sauing helthe amonge all nacions.

Let the people prayse the God: yea, let all the people prayse the

¶ Let

On the Saturday.

O let the nacjons reioyce and
be glad: For thou shalt iudge the
folke righteously, & gouerne the
nacions vpon earth. Sela.

Let the people prayse the **O** god,
let all thy people prayse the.

Then shal the earth bring forth
her encrease, & God euen our owne
God shall geue vs his blessinge.

God shall blesse vs, and all the
endes of the world shal feare hym.

Let vs pray.

O Almighty god. whiche hast
prepared euerlastyng lyfe to
all those that be thy faythful ser-
uauntes, graunt vnto vs Lorde
sure hope of y life euerlasting, that
we beyng in this miserable worlde
may haue some taste, and feling of
it in our hartes: and that not by

On the Saterday.

out deseruing, but by the merites
and deseruing of our sauitour, and
Lorde, Iesu Christ. Amen.

The Letany. &c. As afore.

On satterday
at after noone.

The fyrst.

Vocem meam ad dominum. psal. lxxvii.

I Wyll crye vnto God
wyth my voyce, euen
vnto God will I crye
with my voyce: and he
shall hearken vnto me.

In the tyme of my trouble, I
I sought the Lord: my soze ranne
and ceassed not in the nyght sea-
son: my soule refused comforte.

When I am in heutnesse, I wil
thynke vpon God, when my herte
is vexed, and wil complayne. Se-
la.

Thou

On the Saterday

**Thou holdest mine eyes waking:
I am so feble, & I cannot speake.**

**I haue considered the dayes of
olde, and the yeares that are past.**

**I call to remembraunce my
songe: and in the nyght I com=
mune with myne owne harte, and
searche out my spirites.**

**Wyll the lord absent him selfe
for euer? And wil he be nomore in=
treated.**

**Is hys mercy cleane gone for e=
uer: and is his promise come vt=
terly to an ende for euermore?**

**Hath God forgotten to be gra=
cious: And will he shut vp hys lo=
uing kindnesse in displeasure: Se=
la.**

**And I sayd: it is mine owne in=
firmittie: But I wil remembre the
yeres of the right hand of the most
hyest.**

I will

On the Saterday

I will remembre the workes of
the Lorde, and call to minde thy
wonders of olde tyme.

I will thinke also of all thy
workes, and my talking shalbe of
thy doynges.

Thy waye, O God, is holie: who
is so great a God as (oure) God?
Thou art the god that doth won-
ders, and hast declared thy power
among people.

Thou hast mightely deliuered
thy people, euē the sonnes of Ja-
cob and Ioseph. Sela.

The waters sawe the, O god,
the waters sawe the and were a-
frayed: y^e depths also were trou-
bled.

The cloudes powred out wa-
ter, the ayre thundred: and thine a-
rowes went a-brode.

The voyce of thy thundre was
heard

On the Saterday.

herd round about, & lighteninges
shone vpon the ground, the earth
was moued and shoke withall.

Thy waye is in the sea, and thy
pathes in the great waters: & thy
footestepes are not known.

Thou lededst thy people lyke
sheepe, by the hand of Moses and
Aaron.

The second.

Deus venerunt gentes psal. lxxix.



God, the Heathen are
come into thy inheri-
taunce, thy holy temple
haue they defiled, and
made Ierusalé an hepe of stones.
The dead bodies of thy seruañtes
haue they gyuen to be meate vn-
to the foules of the ayre, and the
fleshe of thy saynctes vnto the
beastes of the lande.

They

On the Saturday.

Their blood haue they shed like
water on every side of Ierusalem,
& ther was no man to bury them.

We are become an open shame
vnto our enemies, a very scozne &
derision vnto them that are round
about vs.

Lozde, howe longe wilt thou be
angrye? Shall thy gelousye burne
lyke fyre for euer?

Poure out thyne indignacion
vpon the Heathen that haue not
knowne the, and vpon thy kyng-
domes that haue not called vpon
thy name.

For they haue deuoured Iacob,
& layed waste his dwelling place.

O remembre not our olde synnes,
but haue mercy vpon vs, and that
soone: for we are come to great mys-
serie.

Helpe vs O God of our salua-
tion,

On the Saterday.

tion, for the glory of thy name.

O deliuer vs, and be merciful
vnto oure synnes, for thy names
sake.

Wherefore do the Heathen saye:
where is nowe they? God?

O let the vengeance of thy ser-
uauntes bloude that is shed, be o-
penly shewed vpon the Heathen,
in our sight.

O let the sorrowful syghpunge of
the prisoners come before the: ac-
cording vnto the greatnesse of thy
power: preserve thou those þe are
appoynted to dye.

And as for þe blasphemy (where-
with oure neyghbours haue blas-
phemed the) reward thou them O
Lorde, seuen folde into they? bo-
some.

So we that be thy people, and
shepe of thy pasture, shal geue the
thankes

On the Saterday.

thankes for euer, and wyl alway
be shewyng forth thy prayse, from
generacion to generacion.

The thirde.

Qui regis Israel. Psal. lxxx.

HEare O thou Shepherd
of Israel, thou that lea-
dest Ioseph like a shepe
shew thy selfe also thou
that sittest vpon the Cherubins.

Before Ephraim, Benjamin, &
Manasses: styre vp thy strength,
and come helpe vs.

Turne vs agayne O god, shewe
the light of thy countenaunce, and
we shalbe whole.

O Lord God of hoostes, howe
longe wilt thou be angry with thy
people that prayeth?

Thou fedest them with the bread
of teares, and giuest them plente-
ousnesse of teares to drinke.

Thou

On the Saterday.

Thou hast made vs a very strife
vnto our neighbours: and oure e-
nemies laugh vs to scorne.

Turne vs agayne, thou God of
hoostes, shewe y light of thy coun-
tenaunce: and we shalbe whole.

Thou hast brought a vine out of
Egypt: thou hast cast out the Hea-
then, and planted it.

Thou madest rowme for it, and
whan it had taken rote, it filled
the lande.

The hylls were couered with the
shadowe of it, & the boughes ther-
of were like y goodly Cedre trees.

She stretched out her bzaun-
ches vnto the sea, & her boughes
vnto the ryuer.

Why hast thou then broken
downe her hedge, that all they
whiche go by, plucke of her gra-
pes:

The

On the Saterday.

The wild boze oute of the wood
doth rote it vp, & the wilde beastes
of the filde deuoureth it.

Turne þ agayne, thou God of
hoostes, loke downe from heauen:
beholde, and visit thys vyne.

And the place of the vynetarde
that thy right hand hath planted:
& the braunche that thou madest
so stronge for thy selfe.

It is brent with fyre, and cut
downe, & they shall peryshe at the
rebuke of thy countenaunce.

Let thy hand be vpon the man
of thy ryghte hande and vpon the
sonne of man whom thou madest
so stronge for thyne owne selfe.

And so wyll not we go backe
from the : Oh, let vs lyue, and we
shall call vpon thy name.

Turne vs agayne, O lord god
of

On the Saturday.

of hoostes, shewe the lyght of thy
countenaunce, & we shalbe whole.

The forth.

Inclina domine aurem. psal. lxxxvi.

BOwe downe thine eare,
o lord, and heare me,
for I am pooze and in
misery.

Preserue thou my soule, for I
am holpe: my God saue thy ser-
uaunt, & putteth his trust in the.

Be mercifull vnto me (o Lord)
for I will call dayly vpon the,

Comfort the soule of thy ser-
uaunt, for vnto the (o lord) doe I
lyft vp my soule.

For thou Lord art good & gra-
cious, and of great mercy vnto all
them that call vpon the.

Geue eare Lord vnto my pray-
er, and ponder the voyces of my
humble despyres.

In

On the Saterday.

In the tyme of my trouble I
will call vpon the, for thou hearest
me.

Among the goddes there is none
lyke vnto the, (O Lorde) there is
not one that can do as thou doest.

All nacions whom thou haste
made, shall come and worshyp the
(O Lorde) and shall glozfyie thy
name.

For thou art greate and doeste
wonderous thinges, thou art god
alone.

Teache me thy waye (O Lorde)
and I will walke in thy truth.

O knyt my hert vnto the, that it
maye feare thy name.

I wyll thanke the, O Lorde my
God with all my herte, and wyll
prayse thy name for euer.

For greate is thy mercy towarde
me, and thou haste delyuered my
soule.

On the Saturday.

soule from the nethermost hell.

O god, the proude are rylen a-
gainst me, and the congregacions
of naughtie men haue sought af-
ter my soule, and haue not set the
before theyr eyes.

But thou (**O** Lorde god) arte
full of compassion, & mercy, longe
suffering, plenteous in goodnes
and truth.

O turne the then vnto me and
haue mercy vpon me : geue thy
strength vnto thy seruaunte, and
helpe the sonne of thyne hande-
mayde.

Shewe some token vpon me
for good, that they which hate me,
maye se it : & be ashamed, because
thou Lorde hast helped me and
comforted me.

Let vs

On the Saturday.

Let vs pray.

O Mercifull God, oure only
ayde, soccour, and strength
at all tymes, graunt vnto vs, O=
lord, that in the tyme of prosperi=
tie, we be not proude, and so for=
get the, but that with our whole
power & strength, we may cleaue
vnto the: and in the tyme of aduer=
sitie that we fall not to infidelitie,
and desperaciō, but that alwayes
with a constante fapth we may cal
for helpe vnto the: Graunte
this O Lord for our ad=
uocates sake, & sa=
uioure Iesu
Christe.
Ame.

The Lordes prayer, &c. As afore.

On the Sunday.

The fyrst.

Domine refugium. psal. xc.

LORD, thou hast ben oure
refuge from one genera-
cion vnto another.

Before þ mountaynes
were brought forth, or euer the
earth and the worlde were made,
thou art God from euerlastyng &
worlde without ende.

Thou turnest man to destrucciō
agayne thou sayest: come agayne
children of men.

For a thousande yeares in thy
syght are but as yesterdaye, seyng
that is paste as a watche in the
night.

As sone as thou scaterest them,
they are euen as a slepe, and fade
awaye sodenlye lyke the grasse.

In the mornynge it is grene and

f. i.

groweth

On the Sunday.

groweth vp, but in the eueninge
it is cutte downe (dried vp) and wi-
thered.

For we consume away in thy
dyspleasure, and are afrayed at
thy wrathfull indignacion.

Thou hast set our misdedes be-
fore the, and oure secret synnes in
the lyght of thy countenaunce.

For when thou arte angry, all
our dayes are gone: we bring our
yeares to an ende, as it were a tale
that is tolde.

The dayes of our age are thre
score yeares and ten: and though
men be so stronge that they come
to fouze score yeares, yet is their
strength, then but labour and so-
rowe: so soone passeth it awaye, &
we are gone.

But who regardeth the power
of

On the Sunday.

Of thy wrath: for euen therafter as
a mā fateth, so is thy dyspleasure.

O teache vs to nūmbe our
dayes, that we maye applye our
hertes vnto wysdome.

Turne the agayne, (O Lord)
at the last, and be gracious vnto
thy seruauntes.

O satisfie vs with thy mercy &
that soone, so shall we reioyce and
be glad al the dayes of our lyfe.

Comforte vs agayne, nowe af-
ter the time that thou hast plagued
vs, and for the peares wherein we
haue suffred aduersitie.

Shewe thy seruauntes thy
worke, & theyr children thy glorie.

And the glorious matellie of the
lorde our god be vpon vs: prosper
thou the worke of our handes vpon
vs, o prosper thou our handy
worke.

On the Sunday.

The second.

Venite exultemus. psal. xc.



Come, let vs synge vnto the Lorde, let vs heartely reioyce in y strength ofoure saluacion: let vs come before his presence with thanks geuing, and shewe our selfe glad in him with psalmes.

For the Lorde is a great kinge aboue all goddes.

In his hand are all the corners of the earth, and the strength of the hylles is hys also.

The sea is hys, and he made it, and his handes prepared the drye lande.

O come, let vs worshyppe and falle downe before the Lorde, our maker.

For he is (the Lorde) our God: and we are the people of hys pasture,

On the Sunday.

sture, and the shepe of his handes.

To day if ye wil heare his voyce,
harden not your hartes: as in the
prouocation, and as in the daye of
tentacion in the wildernes: when
yours fathers tempted me, proued
me: & sawe my workes.

Fourtie yeares long was I gre-
ued with the generacion, & sayde:
it is a people that do erre in theyr
hertes: for they haue not knowen
my wayes.

Unto whom I sware in my
wrath, that they shoulde not enter
into my rest.

The third.

Jubilare deo. psal. C.



Be ioyfull in the Lorde
(all ye landes) serue the
Lorde with gladnesse:
& come before hys pre-
sence with a song.

Be=

On the Sunday.

Be ye sure that the Lorde he is
God: It is he that hath made vs,
and not we our selues, we are hys
people, & the shepe of his pasture.

Go youre waye into his gates
with thankesgeuing, and into his
courtes wyth prayse, be thanke-
ful vnto hym, and speake good of
hys name.

For the Lord is gracious, hys
mercy is euerlastyng, & his truthe
endureth from generacion to ge-
neracion.

The foloweth.

Benedic anima mea. psal. ciil.



Praise the lorde, O my
soule, & al that is with-
in me prayse hys holy
name.

Prayse the Lorde, O my soule,
and forget not all hys benefytes.
Whiche forgiveth al thy sinne,
and

On the Sunday.

And healeth all thyne infyrmyties.

Whiche saueth thy lyfe from destrucciō, and crowneeth the with mercey and lounge kyndnesse.

Whiche satisfieth thy mouth with good thynges, makynge the yonge and lustye as an Aegle.

The lorde executeth ryghteousnesse and iudgement, for all them that are oppressed with wronge.

He shewed his wayes vnto Moses, his workes vnto the chyldren of Israel.

The lorde is full of compassion and mercy: long suffring, and of great goodnes.

He wil not alway be chiding, neyther kepeth he his anger for euer.

He hath not dealt wth vs after our synnes, nor rewarded vs accordyng to our wickedneses.

For

On the Sunday.

For loke howe hye the heauen
is in comparison: of the earth, so
greate is hys mercy also towarde
them that feare him.

Loke howe wyde also the East
is from the west, so farre hath he
set oure synnes from vs.

Yea lyke as a father pytieth hys
owne children, euen so is the lord
merciful vnto the that feare him.

For he knoweth wherof we be
made, he remembreth that we are
but dust.

The dayes of man are but as
grasse, for he flozisheth as a floure
of the fielde.

For as sone as the winde goth
ouer it, it is gone: and the place
therof shall knowe it nomore.

But the mercifull goodnesse of
the lord endureth for euer and e-
uer, vpo them that feare hym, and
hys

On the Sunday.

**hys ryghteousnes vpon childres
childzen.**

**Euen vpon suche as kepe hys
couenaunt, and thinke vpon hys
commaundementes to do them.**

**The lorde hath prepared hys
seate in heauen, and his kyngdom
ruleth ouer all.**

**O prayse the lorde ye Angels
of hys, ye that excell in strength: ye
that fulfill hys commaundement,
and herken vnto the voyce of hys
wordes.**

**O prayse the Lord al ye his ho=
stes, ye seruautes of hys, that do
hys pleasure.**

**O speake good of the lorde all
ye workes of hys, in all places of
hys dominyon: prayse thou the
lorde, O my soule.**

Let

On the Sunday.

Let vs pray.

O Almighty & mercifull lorde
whiche geuest vnto thy elect
people the holy gooste, as a sure
pledge of thy heauenly kyngdom:
Graunte vnto vs o lorde, this ho-
ly spirite, that he may beare wit-
nes with our spirite that we be thy
chil dren, and heyres of thy kyng-
dom, and that by the operacion of
this spirite we may kyl all carnall
lustes, vnlawfull pleasures, con-
cupiscence euell affeccions con-
trary vnto thy wil: by our sa-
uioure and lorde Iesu
Christ. A
men.

The Letany.



God the father of hea-
uen: haue mercy vpon
vs miserable sinners.

O God the father of heauen,
haue mercy vpon vs miserable synners.

O God the sonne, redeemer of
the worlde: haue mercy vpon vs
miserable synners.

O God the sonne redeemer of the worlde:
haue mercy vpon vs miserable sinners.

O God the holy gost, proce-
dyng from the father & the sonne:
haue mercy vpon vs miserable
sinners.

O God the holy gost, procedyng from the
father and the sonne: haue mercy vpon vs
miserable synners.

O holy, blessed, and glorious
Trinitie, three persons and one
God: haue mercy vpon vs mise-
rable synners.

O god

The Letany.

O holy, blessed, and glorious Trinitie, thye
persons And one God: haue mercy vpon vs
miserable sinners.

**Holy virgin Mary, mother of
God, our sauour Iesu Christ:**

Pray for vs.

**All holy Angels and Archan-
gelles, and all holy orders of bles-
sed spirites.**

Pray for vs.

**All holy Patriarkes, & Pro-
phetes, Apostles and Martyrs,
Confessours and Virgins, and
all the blessed company of heauē:**

Pray for vs.

**Remembre not Lorde, oure
offences, nor the offences of oure
forefathers, neyther take thou
vengeaunce of our sinnes, spare
vs good Lorde, spare thy peo-
ple, whom thou hast redeemed with
thy moste precious bloude, and**

be

The Ietany.

be not angrye with vs for euer:

Spare vs good lord.

**From all euel and mischiefe,
from synne, from the craftes & as-
sautes of the deuyl, fro thy wꝛath,
and from euerlasting damnacion:**

Good lord deliuer vs.

**From blindnesse of heart, from
pꝛyde, vaynegloꝝy, and hipocri-
sy, from enuy, hatred, and malyce,
and all vncharitablenesse.**

Good lord deliuer vs.

**From fornicacion, and all
deadly synne, and from all the
deceyptes of the worlde, the fleshe,
and the deuyl:**

Good lord deliuer vs.

**From lightening and tempest,
from plage, pestilence, and famine:
from battayle and murder, & from
sodeyne Death.**

Good

The Letany.

Good lord deliuer vs.

**From all sedition, and pryue
conspiracy, from the tyzanny of
the byshop of Rome, and all hys
detestable enozmities, frō all false
doctrine and heresy: from al hard-
nes of heart, and contempt of thy
worde and commaundement.**

Good lord deliuer vs.

**By the mistery of thy holy in-
carnacion, by thy holy Natiuitie &
circumcision, by thy baptism, fa-
styng and temptacion:**

Good lord deliuer vs

**By thyne agoity and bluddy
sweat, by thy crosse and passion,
by thy precious death and bury-
all, by thy glorious resurrection
and ascencion, by the cummyng
of the holy gost:**

Good lord deliuer vs.

The Letany.

**In al tyme of our tribulacion, in
all tyme of our welth, in the houre
of death, in the day of iudgement.**

Good lord bepyer vs.

**We synners do beseeche the to
heare vs, O lord God, and that
it maye please the to rule and go-
uerne thy holy churche vniuersall
in the ryght way:**

We beseeche the to heare vs good lord:

**That it may please the to kepe
Edward the sixt, thy seruaunt, &
our kyng and gouernour.**

We beseeche the to heare vs good lord.

**That it may please the to rule
his heart in thy fayth, feare, and
loue, that he maye euer haue assi-
aunce in the, and euer scke thy ho-
nor and glory.**

We beseeche the to heare vs good lord:

**That it may please the to be
bys**

The Letany.

his defender & keeper, geuing him
the victoꝝy ouer all his enemies:
We beseeche the to heare vs good lord.

That it may please the to kepe
the noble Quene Katherine Dowager
in thy feare and loue, geuing
her increace of all godlynesse, ho-
nor, and children.

We beseeche the to heare vs Good lord.

That it may please the to pre-
serue the lady Maries grace, the
lady Elizabethes grace, and the
Lorde Protectors grace.

We beseeche the to heare vs good lord.

That it may please the to illu-
minate all byshopes, pastours,
and mynisters of the Church,
with true knowledge, and vnder-
standyng of thy worde, and that
both by their preaching and ly-
uynge, they may set it furthe, and
shewe

and suffrages.

Shewe it accordyngly:

We beseeche the to heare vs good lord.

That it may please the to en-
due the lordes of the counsayl, and
al þ nobilitie, with grace, wisoom,
and vnderstandyng:

We beseeche the to heare vs Good lord.

That it may please the to blesse
and kepe the magistrates, geuynge
them grace to execute iustice, and
to mayntayne truthe:

We beseeche the to heare vs good lord.

That it may please the to blesse
and kepe all thy people:

We beseeche the to heare vs good lord.

That it may please the to geue to
all nacions, vnitie, peace and con-
corde:

We beseeche the to heare vs good lord.

That it may please the to geue
vs an heartte to loue and dreade

G. i.

the

The Letany.

the, and diligently to lyue after
thy commaundemente:

We beseeche the to heare vs good lord:

**That it may please the to geue
all thy people increase of grace,
to heare mekely thy worde, and re-
ceyue it with pure affeccion, and to
bring furth the fruite of the spi-
rite:**

We beseeche the to heare vs good lord.

**That it may please the to bring
into the way of tru the, all suche as
haue erred, and are Deceyued:**

We beseeche the to heare vs good lord:

**That it maye please the to
strengthen suche as do stande, and
comfort and helpe the weake hear-
ted, and to rayse vp them that fall,
and finally to beate downe Sa-
tan vnder our feete:**

We beseeche the to heare vs good lord.

That

and suffrages.

That it may please the to succour, helpe, and comfort all that be in daunger, necessitie, and tribulation.

We beseeche the to heare vs good lord.

That it may please the to preserve all that trauaile by lande or by water, all women labouryng of childe, all sicke persons & yong children, and to shew thy pitie vpon all prisoners and captiues:

We beseeche the to heare vs good lord.

That it may please the to defend and prouide for the fatherles children and widowes, & all that be desolate and oppressed:

We beseeche the to heare vs good lord.

That it may please the to haue mercy vpon all men:

We beseeche the to heare vs good lord.

That it may please the to forgive

The Letany.

geue our enemies, persecutours,
and sclaunderous, & to turne their
heartes:

We beseeche the to heare vs good lord.

That it may please the to geue
to our vse the kindly frutes of
the yearth, so as in due tyme we
may enioy them, and to p̄serue
them:

We beseeche the to heare vs good lord.

That it may please the to geue
to vs true repentaunce, to forgeue
vs al our synnes, negligences and
ignoraunces, & to endue vs with
the grace of thy holy spirite, to a-
mende oure lyues accordyng to
thy holy worde:

We beseeche the to heare vs good lord.

Sonne of God, we beseeche the
to heare vs.

Sonne of god, we beseeche the to heare vs:

O lambe

and suffrages.

O lambe of God that takest a-
way the synnes of the worlde:

Graunte vs thy peace.

O lambe of God that takest
away the synnes of the worlde:

Have mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen.

With the rest of the pater noster.

And suffice vs not to be led in
to temptation.

But deliuer vs from euill. Amen.

The versicle.

O lorde

The Letany.

O lord, deale not with vs after
our synnes.

The answer.

Neither rewarde vs after our
iniquities.

Let vs pray.

O God, mercifull father, & dis-
cuss not the sighing of a co-
trite heart, nor the desyre of suche
as be sorowfull, mercifully assist
our prayers that we make before
in all our troubles and aduersi-
ties, when soeuer they oppresse vs.
And graciously heare vs, that
those euils, whiche the craft and
subteltie of the Deuill or manne
worketh against vs, be brought
to nought, and by the prouidence
of thy goodnes, they may be dis-
persed, that we thy seruauntes,
being

and suffrages.

being hurte by no persecucions,
may euermore geue thanks vn-
to the, in thy holy Church, tho-
rough Iesu Christ our lord.

O lord arise, helpe vs and deliuer vs
for thy names sake.

O God, we haue hearde with
our eares, and our fathers haue de-
clared vnto vs the noble workes
that thou dyddest in their dayes, &
in the olde tyme before them.

O lord arise, helpe vs, and deliuer vs,
for thy honour.

Glozy to the father, the sonne,
& to the holy gost: as it hath bene
from the beginning, is, and shalbe
euer world without ende. Amen.

From our enemyes defende vs

O Christ:

Graciously loke vpon our afflictions.

Plti-

The Letany.

Pitifully beholde the dolour
of our heart:

Mercyfully forgene the synnes of thy
people.

Fauourably with mercy heare
our prayers.

O Iorine of Dauid, haue mercy vpon vs.

Both nowe and euer vouches-
saufe to heare vs Christ:

Graciously heare vs, O Christ:
Graciously heare vs, O Loue Christ.

The versicle.

O lord, let thy mercy be shewed
vpon vs.

The answer.

As we do put our trust in the.

Let vs pray.

We humbly beseeche the, O
father, mercifully to looke
vpon our infirmities, and
for the glory of thy names sake,
turne

and suffrages.

turne from vs all those euylles,
that we moost ryghteously haue
deserued. Graunt this, O lord
God, for our mediatur and ad-
uocate Jesu Christes sake. Amen.

O God, whose nature and pro-
pertie is euer to haue mer-
cy and to forgeue, receyue our
humble petition, and though we
be tied and bound with the chayne
of our synnes, yet let the pityful-
nes of thy great mercy leuse vs,
for the honour of Jesus Christes
sake, our mediatur & aduocate.
Amen.

A Myghty and euerliuynge
God, whiche onely workest
greate meruayles, sende downe
vpon our byshoppes and cura-
tes,

The letany.

tes, and all congregacions committed to their charge, the healthfull spirit of thy grace, and that they may truly please the: poure vpon them the continuall dewe of thy blessing. Graunt this (o lord) for the honour of our aduocate & mediatour Iesu Christ. Amen.

We beseeche the (O Lorde) to shewe vpon vs thyne exceeding great mercye, whiche no tonge can worthely expresse, and that it may please the to deliuer vs from all oure synnes, and also from the paynes that we haue for them deserued. Graunte this (O lord) through our mediatour and aduocate Iesu Christ. Amen.

Graunt, we beseeche the, O almighty God, that we in our trou-

and suffrages.

trouble, put our whole confidence
vpon thy mercy, that we agaynst
all aduersitie be defended vnder
thy protection. Graunte this, O
lorde God, for our mediatour and
aduocate Iesu Christes sake.

Amen.

A Almighty God, whiche hast
geuen vs grace at thys tyme
with one accord to make our com-
mune supplicacions vnto the, and
doest promyse, that whē two or .iii.
be gathered in thy name, thou wilt
graunt their requestes, fulfil now
O lorde, the desires and petitions
of thy seruautes, as may be best
expedient for them, grauntynge vs
in thys worlde, knowledge of thy
truthe, and in the worlde to come
lyfe euerlastyng. Amen.

The

The prayer of our Lord.

Our father whiche artt
in heauen, halowed be
thy name. Thy kyng-
dome come. Thy will be
done in pearth as it is in heauen.
Geue vs this day our daily bread.
And forgeue vs our trespases, as
we forgeue them that trespasse a-
gaynst vs. And let vs not be led
into temptacion. But delyuer vs
from euill. Amen.

The Crede. or. xii. articles of the
Christen fapth.

I Beleue in God the father al-
Impghy, maker of heauen and
pearth. And in Iesu Christ hys
only sonne our Lorde. Whyche
was conceived of the holpe gost,
borne of the virgin Mary. Suf-
fered vnder Ponce Pylate, was
crucified, dead, buryed, and des-
cended, in to hell. And the thirde
day,

The prayer of our lorde.

day, he rose agayne from death.
He ascended into heauen, and syt-
teth on the righte hande of god
the father almightie. From thence
he shall come to iudge the quicke
and the dead.

I Beleue in the holpe goste. The
holy Catholycke church. The
Communion of saynctes: the for-
geuenes of synnes. The resurrec-
cion of the body. And the life euer-
lastyng. Amen.

The .x. commaundementes.
of almighty God.

Thou shalt haue none other
goddes in my syghte:

Thou shalt make the no gra-
uen ymage, neyther any similitude
that is in Heauē aboue, eyther in
the earth beneth, or in the waters
vnder the earthe.

Thou shalt not worshippe them,
ney

The .x. Commandementes.

neither serue them: for I the Lord thy god, am a gelouse God: & by-
sitte the synne of the fathers vpon
the childre vnto the thyrde & fourth
generation of theym that hate me:
and shewe mercy vnto thousandes
in them that loue me and kepe my
commaundementes.

**Thou shalt not take the name
of the Lorde thy god in vayne.**

**Remember the Sabboth daye,
that thou sanctifie it.**

**Honour thy father and thy mo-
ther, that thy dayes maye be long
in the lande, whiche the Lorde thy
god geueth the.**

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

**Thou shalt not beare false wyt-
nesse agaynste thy neyghboure.**

**Thou shalt not couet thy neygh-
bours**

Baptisme and the supper of the lord.
boures house: neyther shalt thou
couet thy neyghbours wife, or hys
manne seruaunte, or hys mayde,
or his Oxe, or his asse, or what soe-
uer thy neyghbour hath.

The place of baptysme.

Go ye therefore, and teache all ^{gath.}
nacions, baptisynge them in the ^{ffruit.}
name of the father, & of the sonne,
and of the holy goodste: Teaching
them to obserue al thinges, whatso-
euer I haue commaunded you.

Go ye in to al the world & preach ^{marke. 16}
the gospel to all creatures, he that
beleueth & is baptised, shalbe sa-
ued. But he that beleueth not, shal
be dampned.

Knowe ye not that al we which
are baptised into Iesu Christ, are ^{Roma. 6}
baptised to dye with hym?

For

The places of.

Gal. iii.

For ye are al children of god, because ye beleue in Christ Iesu.

For all ye that are baptyled, haue put on Christ.

For the supper of the lord.

Math. xxvi.

When they were eatynge Iesus toke breade, and whan he had geuen thanks, he brake it, and gaue it to the dysciples, & sayde: Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it them, saying: Drinke ye all of this, for this is my bloude (whiche is of the newe testamente) that is shed for many, for the remission of synnes.

Marke. xiiii.

And as they did eate, Iesus toke breade: and whan he had geuen thanks, he brake it, and gaue to them and sayd: Take, eate, thys is my bodie: And he toke the cup, and whē he had geuen thanks, he toke it to

The places of the supper.

it to them, and they all dranke of it, and he sayde vnto them: **Thys** is my bloud of **þ** newe testament, whiche is shed for many.

And he toke breade, and when he had geuen thanks he brake it, and gaue vnto them saying. **Thys** is my body, whiche is geuen for you. **This** do in the remembraunce of me. Likewise also when he had supped, he toke the cuppe saying: **This** cup is the newe testament in my bloud, whiche is shed for you.

Luke, xxii.

That which I deliuered vnto you, I receyued of the lord. For the Lord Iesu the same night, in whiche he was betrayed, toke breade: and when he had geuen thanks, he brake it, and sayde: Take ye, and eate: this is my body, whiche is broken for you.

1. Cor. x.

H. I.

Thys

The supper of the lorde.

This do ye in the remembraunce
of me. After the same maner also
he toke the cup; when supper was
doen, saying: this cup is the newe
Testament in my blood. Thys
dooe as oft as ye drinke it, in re
membraunce of me. For as often
as ye shall eate this bread: and
drinke of this cup, ye shall shewe
the Lordes deathe tyll he come.
Whosofoere, whosoetier shall eate
of thys breade, or drynke of the
cuppe of the Lord unworthely,
shalbe gyltie of the body and
blood of the Lord.
But let a man examyn hymselfe,
and so let hym eate of the bread,
and drinke of the cup. For he that
eateth and drinketh unworthely,
eateth and drinketh hys owne dan
nacion, because he maketh no dif
ference of the Lordes body. For
thys

The supper of the Lorde.
this cause many are weake &
licke amonge you, & manye
slepe. For yf we had iud-
ged ourselues, we
shoulde not haue
ben iudged.

Finis.

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the Conduyte,

by Edwarde

M.D.C.

church, the .ii. daye of No-

uember, in the yeare of

oure Lord.

1547.

Cum privilegio ad imprimen-
dum solum.



A N HOMILIE
of saint Iohn Chrysostome
vpon that saying of saint
Paul, Brethern, I wold
not haue you ignorant,
what is becom of those
that slepe, to the end ye
lament not. &c. With al-
so a discourse vpon Job,
and Abraham, newly
made out of Greeke
into latin by ma-
ster Cheke, and
englished by
Iho. Cha-
lont.

ANNO. 1544.

